

# BLUE GRASS BLADE

WE AIM TO OUT DOWN ERROR AND ESTABLISH TRUTH.

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## WHEN WAS JESUS BORN?

Careful Analysis of Evidence Offered on the Subject—Discussion of the Alleged Facts Given by Canonical New Testament.

### THE ONLY TRUTHFUL AND CONSISTENT ANSWER

By CHARLES O. HAYS.

Perhaps a thought which most rarely engages the attention of our people is that concerning the origin of our era.

We are at present living in the 1907th year of our era, which, supposedly, dates from the birth of Jesus Christ, but which in reality, is an assumption established by general acceptance only, as in all the wide domain of history, it finds no word of confirmation.

This may seem a bold statement and one which should be made only after a most careful review of all the facts available to us, which may, in any way, bear upon the matter. Of course, when entering upon such an inquiry, our first thoughts will most naturally turn to the canonical New Testament. Here let us pause a moment that we may disclaim any intention or desire to advocate or criticize any sectarian principle or doctrinal point, much less to wound the sensibilities of anyone, but to present the subject in its secular or educational sense only, and certainly we can do justice to our subject, the testament and ourselves, only by conducting our inquiry with energy and patience, by making our review fully thorough and exhaustive, being fully assured that the truth will be best, be what it may, assured also that the truth cannot suffer from an earnest investigation, but, like pure gold, will come from the crucible of reason, and the brighter for the fierce fire. Let us then carefully consider all that may be found in the New Testament, alongside any other light we may be able to discover.

First, then, we learn from the book of Matthew that Jesus was born some time within the reign of Herod, King of Judea, whose infamous slaughter of infants is familiar to all.

Herod is said to have reigned thirty-seven years, hence an event occurring within such a reign, may be of some what indefinite date, and while it is true that the beginning of this reign cannot be definitely fixed, almost the exact day of Herod's death may be determined and in the following manner:

We learn from the writing of Josephus that the night before the death of the ruler, an eclipse of the moon took place, an event which the medieval accuracy of the mathematical astronomy places on March 4th, B. C. 4, as the only one fitting the description and visible in Palestine at or near the time supposed, therefore the date of Herod's death reduced to terms of our era, is March 5th, B. C. 4.

We certainly have no reason to assume that Jesus was born in the last year of Herod's reign, but even if we do so assume, our era is at least four years short of what it should be, and our present year (1907) should be at least 1911 and perhaps thirty years greater.

But this result is obtained, so far as the testament is used, from data furnished by Matthew only, which is not all. Referring to the third chapter of St. Luke, we find that Jesus began to be about thirty years of age in the fifteenth year of the reign of Tiberius of Rome. This is much more definite for, since it is known that Tiberius began his reign August 19th, A. D. 14, it is clear that his fifteenth year began August 19th, A. D. 28, and if Jesus was thirty years old at this time, he was necessarily born in the year B. C. 2, consequently our present year should be, of course, does not agree with results obtained from Matthew, but Luke gives us some further information in his second chapter, in which he says that Augustus Caesar issued a proclamation that all the world should be taxed, adding that this taxing was first made when Cyrenius was Governor of Syria.

Now Cyrenius was Governor of Syria five years, 2, A. D. 6 to A. D. 11 and sometime within this period of five years, Joseph and Mary went

into Bethlehem to pay their taxes, and while they were in that town, Jesus was born.

According to this our era is from six to eleven years too great and our present year should not be greater than 1901, perhaps not more than 1896.

Here are three different results derived from data to be obtained from Matthew and Luke, but before we endeavor to render a decision, let us look a little further. Surely such a voluminous writer as St. Paul can furnish some clue from which we may be able to obtain some definite knowledge. A most careful examination of the Pauline epistles, however, leads inevitably to the conclusion that a studied and most determined effort had been made to eliminate from these epistles, every possible clue to dates, and the effort was well high successful, but these seem to have been one oversight and one only. However, one is enough and it is found in 2 Cor. 11:32 wherein Paul tells us that the governor, under Aretas, the King, held the city (Damascus) with a garrison.

The clue here afforded is small but sufficient and is found in the name Aretas. This is the name of a succession of rulers of Arabia Petra, one of whom was contemporary to Tiberius of Rome, but this cannot possibly be the Aretas of certain facts until the fall of the empire, hardly be the one mentioned by Paul. This is evident from certain facts which cannot be ignored. These are:

1. Damascus is the capital of Syria, the country was conquered by the Romans under Pompeius, sixty-three years before Christ, and remained a Roman province almost continuously until the fall of the empire, having been temporarily occupied a few times by the Persians, but never by the Arabians, and surely the idea that any petty Prince of Arabia Petra could, in the days of Tiberius, have marched an army over a hundred miles of Roman territory, seized and carried an important Roman city, and this at a time when the Roman Empire was at the zenith of its power, is simply too preposterous for serious consideration. It is absolutely incredible and impossible is the supposition that such an important event as an Arabian invasion of Rome, had it really occurred, or even been attempted, could have escaped mention by all the historians.

2. History records that Aretas who ever had control of Damascus and this, probably, about sixty-seven years B. C. Hence, but one conclusion is possible, i. e., that Paul's address to the elders of the King Aretas in Damascus, took place before Syria became a Roman province.

But these events related by Paul occurred after the death of Christ, that is, at least thirty-three years after his birth, which event, is thus thrust back at least a hundred years before the Christian era, which era, therefore, in correct by a century or more.

Thus the data derived from found different parts of the New Testament, lead us to four distinct conclusions as to the time of the birth of Jesus, three of which are more or less definite and it is therefore "up to us" to determine if we can by any process of reasoning, which is the most probable, which contains the nearest approach to the truth.

The information obtained from Matthew and Luke, certainly shows puzzling discrepancies, but these are small when compared to that between them and St. Paul.

Which, then, is most worthy of credence? Which most probable? Several well known facts incline us to prefer St. Paul's account as somewhat more probable than any other.

1. The epistles of Paul are known to be considerably older than any of the four gospels. Evidence of this need not be adduced here, as the fact is known and admitted by critic and apologist alike, and the shortest interval of time supposed to have elapsed after the letters were written, until the gospels appeared, so far as the writer knows, is the estimate of Dr. Nathaniel Lardner, the great English apologist, which is twelve years, but later investigations leave no doubt that the difference is several times greater than this. It is at least fifty years and probably more. Certain it is that Paul makes no mention of Augustus, Tiberius Herod, Cyrenius or any other historical character of the time, from which it may be argued that he was writing at a

time when these persons were still in the future, and knowledge of them impossible to him. True, there is an exception in which Platte is mentioned (1 Tim. 6:13) but this seems so entirely out of harmony with the general character of his writing, that it may very easily be another instance of interpolated forgery, such as are known to abound in the epistles of Paul.

Of course, in thus placing the time of Paul nearly a century earlier than is popularly supposed, we do not agree with his alleged self-accusation, nor with his death at the hands of Nero, but it is remembered that Paul himself makes no mention of Agrippa and his supposed death is traditional, rather than historical, and it will be a somewhat difficult task to definitely connect him with any historical event within the Christian era, while his existence at an earlier period finds further confirmation in the fact that no other new event writer makes any mention of Agrippa, while Paul mentions it twice (Gal. 1:17 and 4:25) and seems to be acquainted with the country and its people which would seem much more probable at a time when Arabian forces could occasionally enter Syria and even reach Damascus than at a later period when Rome had seized the latter country. In any case, the later writers of the gospels are silent regarding Arabia and Arabian rulers.

Another feature of the case which would seem to argue in favor of Paul as the more competent authority is that he writes of his personal experience, while the gospels seem based on previous accounts, or a kind of hearsay. Indeed, St. Luke frankly and plainly avows this in his preface, wherein he says that he is merely setting forth an orderly statement of things which he most surely believes, but does not pretend to know as they were "delivered unto him."

Even the martyr St. Stephen offers no testimony whatever as to the crucifixion and resurrection although he is alleged to have suffered in the same city and in the same year in which these events occurred, but instead, base all on a seemingly distant past, while his destroyers apparently did not believe or even understand what he meant. This is explicable only on the supposition that there is some error in accepted dates. Let us illustrate. No doubt that when a hundred years shall have elapsed since the great San Francisco earthquake, it may be possible to find a few illiterate residents of that city who would doubt the reality of the great disaster, but it certainly is not possible that any sane, adult person, living in San Francisco in the year 1906 could have been ignorant of that great event.

In the case of St. Stephen, however, those who rejected his faith were not merely a few, but quite a large ma-

## I, AND I, AND I, (BY DR. J. B. WILSON.)

"There is but one religion!"  
The many Christians cry:  
"I've got it," says the Baptist,  
"And I, and I, and I."  
Shout all the faithful hordes,  
Of Luther, Calvin, Knox,  
Of Wesley, Eddy, Dowie,  
And other orthodox.  
"There is but one religion,"  
Cries loud the Roman slave;  
"From mine their faith they take;"  
And back they shout their answer,  
"You lie! You lie! You lie!"  
"There's but one an' I've got it,  
And I, and I, and I."

If you'd escape the Devil,  
Don't with the others pray;  
And if you'd go to heaven,  
Then come along my way:  
From Brigham Young to Pius,  
Likewise all his reply,  
"The only Truthful is Christian,  
And I, and I, and I."

There is but one religion,  
And that is My Belief;  
If you don't think as I do,  
You'll surely come to grief;  
So, I must have your dollar,  
To send you in the sky;  
And so, about all the Truthful,  
Must I, and I, and I.

larity of the people might never have heard of them, and this accords perfectly with the supposition that our era is fifty to one hundred years short of the truth.

Now to recapitulate.

1. According to Matthew, Jesus was born in Herod's time, which is indefinite by a third of a century.
2. According to Luke's third chapter he was born about B. C. 2.
3. According to Luke's second chapter, he was born while Cyrenius was Governor of Syria, i. e. 6 to 11 A. D.
4. Paul was preaching Christianity at a time when Aretas of Arabia Petra had control of Damascus, hence Jesus was born at least a hundred years earlier than is generally supposed, and this last seems to have corroborating evidence than any other, but like them is very indefinite and we need not, therefore, be surprised by Prof. John Pisk's statement that among persons who had thoroughly studied this subject, there were no less than one hundred and thirty-two different opinions as to the year in which Jesus was born.

How then was our present era originated? Why do we reckon time from an event, the date of which is so uncertain?

To this it may be answered that the idea of counting years from the advent of Jesus, was not thought of far more than five centuries after the supposed time of that advent, and then by the Roman monk Dionysius Exiguus. Soon after it was introduced into Italy and propagated by Bede an English monk who died in 735. Charles III of France was the first sovereign to add the words, "Year of our Lord" to his reign in 879 and although its use was ordered by the bishops in the council of Caledon, it was not legalized until 1000. (See Hayden's Dictionary of Dates.)

It is clear then that when we are asked to name the year in which Jesus was born, our most truthful and consistent answer will be that of an old slave, who replied to a question of his master's with the words:

"Po do Lawd I doan know."

## NO VERDICT RENDERED

Other Than Editorial Approval of  
Peehrough Organization and All  
Arguments Seem To Be At  
An End.

(BY GEO. LEISON.)

The theme of National Peehrough organization seems to be terminated so far as arguments pro and con in the Blade is concerned. With no verdict rendered other than editorial approval of organization which has resulted from his detection of the arguments published in his paper for and against. Hence if there was no other person or persons chosen to report said findings the debate must result

in idle failure and folly or the adoption of the editors' verdict. Hence procrastination being the thief of time and success and great changes having developed since the debate in Catholic and Protestant nations, demonstrating their desires to eliminate and utterly destroy the reign of vampires.

Which developed conditions now justify and demands our immediate action in the matter of Peehrough organization as the world looks on us as the original pioneer leaders and perpetuators of liberty and the natural self-evident right of man? Shall we disgrace ourselves and discourage or trusting friends, or measure them in the language of our immortal hero that the world are our people and their good our religion verified by organization?

As all the progressive happiness of man has and must result from liberal developments and as the average conditions as yet are not worth the living, there can be nothing lost in trying to gain.

Therefore he it resolved that we organize and to facilitate matters be it further resolved, that Col. Dick Maple, editor of the National Riprap, St. Jacob, Ill., and James E. Hughes editor of the Blue Grass Blade, of Lexington, Ky., are hereby chosen to act as temporary chairmen and secretary, authorized to call on us for such contingent funds as may be necessary to defray contingent expenses of committees, assistance, stationery, hall rent and all like contingent expenses and to call said national convention for permanent organization at the earliest convenient hour at such a central point as in their judgment will best subserve the greatest interests and command.

Now practice or quit preaching.

## JUST A FEW BIBLE FACTS

Interesting Array of Data on the Adoption of the Different Versions of the Old and New Testaments.

(By E. J. LUCK.)

With your permission I will give the readers of the Blade a few Bible facts that I have picked up here and there, to-wit:

Of the sixty-six books which the Protestant Bible is composed, twenty-three only are supposed to be genuine as to authorship. None of them lay claim to infallibility, nor does the authors thereof anywhere claim to have had recourse to divine inspiration. The Old Testament once contained sixteen books, or writings, that it does not now. The New Testament once contained sixty-eight more books than it does at the present time. There are three separate and distinct versions of the O. T., to-wit: Hebrew, Samaritan and Septuagint. None of the three versions contain the same writings. The N. S. embraces the Peshito, the Egyptian, the Ethiopic, the Gothic, the Italian, and the Vulgate, and such differ as the books composing them. The Vulgate is divided into six different versions, no two of which are precisely alike, to-wit: Wickliffe, Luther, Tyndale, King James, Donay and the New Version.

The compilation of the Old Testament began 538 B. C. The Jews have never regarded the O. S. as being infallible except the ten commandments.

The gospels are of more recent origin than any of the other books contained in the New Testament. The O. S. was the first Bible used by Christians until the advent of the Apostle Paul. No writings of the N. S. existed prior to the year 144 A. D. There was no recognized Catholic Bible prior to 1546 A. D. Nor was there any writings of Protestant origin until 1562. A. D. The Old Testament contains no prophecy foretelling the coming of the "Son of Man." Now with these facts before them how can any intelligent person believe in the silly nonsense that supports the Christian faith? Ignorance, dishonesty and cowardice at the back of the whole d—n shooting match.

Mr. Hughes, you may put my name down as one wanting a copy of the proposed Moore Book, if times were not quite so tight I would send you a post card for a copy of Dr. Wilson's Rome Book. I am a great admirer of the Doctor. I have before me now a photo of his (I clipped from Higher Science) in a nice gilt frame. The old B. G. B. O. K., and you can count on me always being a paid-up reader.

## LINCOLN NOT A CHRISTIAN

Strong Testimony of the Martyred President's Unbelief in the Christian Faith as Trifled by Orthodox Standard.

### SERMON PREACHED FROM UNITARIAN PULPIT.

(BY FRANK GAY EDDY.)

The following is a published report of a sermon delivered by Rev. Frank Gay Eddy, in the First Unitarian Church at Salt Lake City. While Mr. Eddy is broad and liberal in his views Prentissians are able to read between the lines and see further into the subject. The sermon reads:

Today I have taken as a theme "The Religion of Lincoln." Perhaps the least profitable way of discussing this subject would be by the method of measuring his beliefs by the conventional and orthodox standards of Christianity. To do so would result in denying to Abraham Lincoln the right to be called a Christian. Yet the dullest of us recognize that this man possessed a deeply religious soul; that all his motives were essentially religious. We are correct in assuming the noble piety of Lincoln, but seldom think on the fact that there is not a crowd in Christendom to which he could honestly subscribe. Here was a man of unquestioned greatness, and great not only in matters of men and discernment of events, but morally great as well in his abounding charity and kindly patience. Here was a genuinely religious man if there ever was one, since Jesus wandered forth from his native village, a prophet unheeded, if Lincoln stands, by choice without the pale of the church, there must be something wrong either in the man or the institution. If there is a type of religion which is almost entirely disconnected with the creedal tests and formal observances of the Christian church as exemplified in the life of this man of rare greatness, it is surely worth our while to inquire into it.

In his early manhood, while a clerk at New Salem, Ill., Lincoln, in common with several other young men, read Volney's "Ruins" and Paine's "Age of Reason." These books helped him to mental emancipation. Thomas Paine had been made a bogie man and is publicly denounced even now by men who never read his writings, as an infidel or an atheist. In reality, while he scored many timid souls with his fearless logic and brilliant style, he has inspired not a few strong ones with a simple faith which was all the stronger for very simplicity. Religion to many people appeals chiefly because of the mystery in which it is shrouded. They seem to think the more difficult it is made of, the more profound, the more reverence it is entitled to. Such people are like a child trying to solve a problem in complex fractions. They refuse to simplify their fractions and consequently never arrive at a solution which can be understood. A man like Paine comes along and simplifies our religious fractions, brushes aside a sea of absurdities, and gives us a version of religion in all its austere simplicity. When such a man speaks the many shod infidel and betake themselves to the intellectual backwoods, but some, like Lincoln, hear and understand, and step forth into the sunlight. It illustrates the text that "Unto them that hath shall be given," for such messages are strong meat for the strong.

This attitude toward matters religious Lincoln retained throughout his life. Yet it was not the attitude of an irreligious man. It was merely a process of clearing away mental cobwebs. Some people, as a result of the influence of the orthodox Liberals, throw over their inherited convictions and have not strength enough in themselves to realize anything else of a positive character in the way of religion.

With Lincoln however, this was not true. Let us see what constituted the religion of this great and simple man. It was the faith which flowed from a great motive. That motive is expressed in the thought of Jesus when he tells us that he would save his soul, not his life, or when he bids disciples understand that he who

(Continued on Page Four)

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Truth alone is mighty.

If souls could be served like clams!

The religious turnpike is getting unsafe.

Man values most what is the hardest to get.

The man who works does not get rich quick.

Prayer is a poor substitute for needful labor.

Opportunity does not bother those who prefer to sleep.

Unless a man has money he cannot afford to be eccentric.

Religious liberty is the most valued pillar of this republic.

Pleasure before duty means that duty will get the worst of it.

Only a destitute age counts being rich as the greatest of virtues.

To look for trouble does not imply that you will be disappointed.

What a lot of wise men there would be in the world if every man knew half as much as he thinks he knows.

That mirror has not yet been made that will enable men and women to see themselves as others see them.

Earthquakes in Kingston and the Philippines volcanoes active in Hawaii, the Thaw trial on, an extra session of Congress threatened,—"Good Lord deliver us."

Social vice and great wealth go hand in hand. Simple living and severe toil make it possible to mold the mind with moral precepts. This is why the poor are more moral than the rich.

Every genius is a new inspiration. Every truth bodied forth to the world is a new revelation. But orthodoxy has laid claim to both as proofs of a God that does not and cannot exist.

Sixty centuries of Christian mythology have passed away and man is no nearer the eternal city now than he was at the "beginning." Is it not time that man's folly found some new fable and let the gods have a much needed rest?

Would that some defender of the Blade could be found who would consent to be swallowed by a whale for a few days in order to give the world a more realistic account of that remarkable journey said to have been once undertaken by Jonah.

By private mail the Blade has been informed that "all that is accords with the plan of the creator." Then Christ deserved to be crucified for trying to create new social conditions and Galilee for interfering with the stupid ignorance of Catholic cardinals. There is no other logical conclusion.

As the world still persists in judging the character of a man according to the company he keeps, our future residence is not difficult of choice. Four criminals have been jerked to Jesus in one day in Kentucky. Two for murder, two for criminal assault. Now the question is what disposition has been made of the souls of the victims?

Orthodox religion always flourishes most where ignorance prevails, while Atheism is rapidly becoming more recognized as the correlative of education. The very fact that Atheism cannot be found along the ignorant is an argument in itself

that should set thoughtful men and women to serious reflection. If left alone education will do its work.

Think of the misery the Almighty must endure to know that he is being lied about every day by those who claim to be his ordained representatives. It is passing strange that God is not tempted to take a pot-shot at an occasional preacher who persists in defaming him with his foolish dogmatism. If God was only a man he would not stand it for a single day without resisting it.

The various religious divisions, called sects, have become little more than rival commercial agencies, business establishments, each peddling its own peculiar brand of saving grace and warranting it the only genuine, denouncing all others as imitations, counterfeits, and dealing damnation upon all who dare to dissent from them. What beautiful celestial harmony they are destined to produce in the heavenly hierarchy.

Man, in ignorance, peers about him and by the uncertain light of his small intelligence, reads a word here and a line there in the great Book of Nature, and putting together the few scattered fragments he is capable of scraping up, makes for himself a religious faith which he defends with a fanatical fervor. Dare to call it in question and you are branded as a heretic, deny it altogether and you are denounced an enemy of the human race. There's little justice in religion.

Why is it that with the most fertile land upon the globe, our resources not half developed, no dearth of willing capital, our working people, the most intelligent and energetic upon which the sun ever shone, taken man for man the world has never contained their equal, their productive capability being considered a marvel even in this age of industrial miracles, and yet, American labor is at every death-grip with destiny, sinking deeper every year into the Slough of Despond, that frightful of all Gehennas, the hell of Want?

## CONCERNING THE SOUL MARKET.

For an intangible, inexpressible, inexcusable, indefinable non-entity, souls are rapidly becoming an expensive luxury and the most assiduous of the Christian organizations are compelled to shell out big sums of money to obtain even a few for the glory of Christ and him crucified.

One of the principal, even the favorite, arguments of the orthodox Christian church has been that salvation is without money and without price. In these days of Mammon worship it is the cash value and not the soul itself, that counts. Every missionary enterprise connected with Christianity is a begging institution. The cry is continually being heard for money, and then more money. If the Christian religion is essentially and intrinsically a good thing, it should be pushed for all it is worth, but it takes cash to make the vehicle none.

A few days ago in one of our daily newspapers the following news item appeared which was interesting to many. The Blade reproduces it with its headlines that our readers may see the force of the argument it contains. It reads:

## EXPENSIVE RELIGIOUS WORK.

Costs Least to save a Soul in Louisville—\$625 to Save One in Boston.

(Special to The Evening Gazette)

New York, Feb. 13.—Pardon Izall, of the Peoples' Temple in Denver, who is holding a meeting here declared last night that it costs \$625 on an average to save a soul in Indianapolis \$450 in Boston, \$525 in New York, \$78 in New Orleans and \$50 in Louisville.

Just why a soul should cost \$625 in the capital of the Hoosier State when in Louisville, which is only on the other side of the Ohio River, they can be purchased at \$50 each, appears incapable of explanation, unless souls are being sold on the market in the Falls City and mighty scarce in Indiana. Would it be too much to suggest that if souls are wanted to any serious extent in Indianapolis where they cost so much, that a large quantity be purchased in Louisville where they are cheaper, and shipped over by freight, or by express? In any event there would be great saving in cash. Can it be that because the Louisville souls are native to Kentucky they are affected by Bourbon, while in Indianapolis they have been bartered in blocks of five? Why should an Indiana soul cost so much and a Kentucky soul so little? Is the Indiana variety of a more superior quality? Kentucky "spirits" are noted the world over and the Blade can see no reason why Kentucky souls should be rated at such ridiculously low prices compared with similar commodities in a neighboring State.

Then why should a soul cost more in New York than in Boston? Are we not led to believe that the Bostonese are more aesthetic than the inhabitants of Gotham and should not this fact have some bearing on the market value of the souls? Even New Orleans, with its French atmosphere and abstinence, is quoted at a higher rate than Louisville, and the latter has got every right under the sun to register a big sized kick. As a rule that which is most difficult to obtain man values most, and if this same rule is applicable to the soul market then there is something radically wrong with the law of supply and demand. The latter law is held to regulate all prices. With a strong demand and a limited supply prices go up. Reverse the conditions and prices fall to a lower scale. Apply this rule to the subject under discussion and it would appear that Louisville is chock full of souls, while you could hardly find one with a telescope if Indianapolis. This may account for the fact that Louisville is scrupulously religious and it would

suggest that Indianapolis is notoriously wicked.

From the figures quoted, however, we can arrive at some reasonably approximate idea of what it would cost to corner the soul market in the United States. The average price per soul would be about \$300. Assuming that the church has already bought 30,000,000, there are yet 50,000,000 on the bare side. Taking the average cash value of each at \$300 it would require a sum equivalent to fifteen billions of dollars to buy up the lot. Now we can understand why the church needs so much money why the contribution box is handed around with such remarkable fluency and regularity and why it ought to reveal something more desirable than collar buttons and beer checks. At the same time we can understand what a mighty undertaking the church has on its hands. Well may it be said:

"Money, oh money, they praise I sing,  
Thou art my Savior, my God, and my King;  
'Tis for thee that I preach, and for thee that I pray,  
And take up a collection twice each Sabbath day."

## RELIGIOUS LIBERTY IN SPAIN.

With the continued successful operation of the Separation law in France, the ecclasiastic storm against ecclasiasticism now threatens to invade Italy and only the downfall of the de Armiijo ministry in Spain has put a temporary check upon the progressive march of Liberalism in that monk-infested country.

These are the interesting signs of the times and they point conclusively in one direction, the termination of clerical domination in Latin Europe. The three great Latin Nations, France, Spain and Italy, have done more than all other nations combined to foster ecclasiasticism and have extended both financial aid and encouragement. From these storm centers of religious tyranny the poisonous power of the church has extended into adjacent territories, first in one form and then in another until the whole of Europe was under its blighting influence. By stealth and strategy it forced its way to the power and influence until the people rose in rebellion against its usurpations and petty tyrannies. Now its very strongholds are threatened. France has emerged from the iron embrace and the spirit of freedom, marching o'er the Alpine chain, has found a firm foothold in the other two Latin countries.

According to the latest information vouchsafed on this side of the Atlantic, the Liberal organs of Spain are making vehement and bitter protests against the political power of the church, while the defenders of the ecclasiastic policies are denouncing them for attempting to "sow the seeds of religious war in Spain." The latter even complain that the young king, Alfonso, is "tainted with Europeanism" whatever that may mean, and base their argument upon the fact that during the year 1905 he proclaimed the right of marriage by civil contract as being separate and apart from sacerdotalism. True it was, indeed, that in spite of the protests of Pope Pius, the late King of Spain proclaimed the liberty of religious opinion and freedom of public worship for all, while the other side demanded that none but Catholics should make public demonstration of their worship. This was the first great step in the religious freedom of the Spanish people and they have made great strides further along the path of intellectual freedom since that day and generation.

Naturally, American Freethinkers could express their disapproval of the recent de Armiijo ministry in Spain might have continued, for it was essentially a government of, for and by the people as against the church power. During its regime it was based on every side. Its foes combined against it and The Pais, a newspaper published at Madrid, consequent upon its downfall, complained that with its demise Spain would be subjected to "the invasion of monastic orders which pour in from every quarter of the globe upon the soil of Spain, to add to the misery in which the poorer classes live, ground down under ecclasiastic taxation." Who among us in America today can read a statement like that coming from the very seat of the government of Spain and would insist that religious freedom is not essential to human happiness? When the government of de Armiijo had been "The only immovable, irrefragable, incommingible corrupt government which exists in all the world is the Spanish monarchy."

With it all one can readily see the trend of public affairs in the land of the Don. There is a strong movement now on foot, which bids fair for fruition, to establish lay associations of public worship on a plan similar to that now prevailing in the French republic with restrictions to be placed on the power of the church to acquire and hold property, and to confer upon the Cortes the right to give its sanction of to exercise its veto upon the foundation of religious societies as well as the power to revise and remodel those already existing. This accomplished would mean the triumph of civil authority over ecclasiasticism and the people would become the real rulers of Spain. May it succeed is the profound hope of every lover of mental and religious freedom.

## NO BIBLE AT YALE.

The foolkiller must be dead or he must surely have overlooked one of Yale's professors, or else he is not on his job.

Professor William Lyon Phelps, of which particular chair at Yale the papers do not state, has given vent to a protest against any student being allowed to enter that institution of learning, unless he show by examination that he is well versed in the Bible. In other words this young man who rushed into print in search of notoriety would abolish all the prevailing text books for preparatory examinations in English prose and would substitute the Bible for them.

Among the reasons assigned for such an innovation, Mr. Phelps states that the Bible "possesses every variety of English composition suitable for teaching purposes," and in the very next breath he complains that "the ignorance of college students of Biblical literature is universal, profound and complete." It is in the latter expression that he gives the whole snap away. Prof. Phelps deplores the general ignorance of Bible literature and as a means of enforcing Bible reading and study he would compel all college students to be well versed in this class of religious literature to their loss in other directions.

We presume that the professor would insist upon every student being thoroughly familiar with the story of Judah and Tamar, of the trick played upon Lot by his daughters, of Noah's escape upon getting out of the ark and why Ham was converted into an Ethiopian. The story of Ruth would have a wholesale influence upon the youthful mind far better than Parkhurst could suggest. David's liaison with Bathsheba, the dalliance of Solomon in his prime, and his well stocked harem, added to the lamentations of Nabunodonosor, would be a decided tendency to increase the student's knowledge of the beauties of English prose and inculcate a profound respect for the Bible heroes.

It is time that even Prof. Phelps had learned that the Bible, like the Decameron, is a work to be talked about but should be read as little as possible. The sooner it is removed from English literature altogether the better it would be for public and private morality. That the undergraduates are not familiar with Bible literature is to their eternal credit and a testimonial to the moral virtue of their primary instructors.

Anticipating criticism of the new scheme he would introduce into the Yale curriculum, Prof. Phelps suggests that "the substitution of selected portions of the Bible would be an enormous convenience to examining boards and would instantly silence a vast majority of complaints."

Such a scheme would not fill the bill as laid down by this very eminent professor. His further complaint that some of the best characters of the Bible characters are subjects upon which most of the students are ignorant, would not be improved by having only "selected portions" of the Bible studied for examinations. Such a course would mean only a partial and one-sided knowledge of the Bible whereas if a student must know any of it he must know it all before he is competent to pass judgment upon it either for himself or for others. The objection would not be met by having the examining boards make the selections, as they would be very careful to select only those portions which pleased them and were suited to their religious tastes and desires. Thus, the effort would result in a sectarian education for the purpose, or effect, of boosting one side of the Christian game at the expense of another.

The general tendency of modern education is to make it as secular as it is possible for it to be, and this can only be done by getting as far away from the Bible as it is possible to get. There is nothing elevating in the Bible literature. It is immoral to a degree. It is demoralizing in its innuendoes upon the youthful mind. It places a false construction upon human life. It begins with a lie, passes through fraud and ends with a hideous nightmare.

If one is permitted to judge from the pretensions of Prof. Phelps, the Bible has been given a gold shoulder at Yale and if Yale is wise it will continue to give it a marble heart. If the Bible has not been accorded a place in the Yale syllabus, Yale is entitled to the respectful consideration of a liberty-loving, morality-desiring people. Yale would be far better off without both Bible and Phelps than be compelled to carry both. If Phelps insists on sticking, the foolkiller should be given an invitation.

## THE PAINÉ MEMORIAL.

So many of our readers have written congratulatory letters upon the Paine Memorial issue that we feel well repaid for the effort.

Thaddeus B. Wakeman, the foremost of the contributors to this issue writes and suggests that the issue was too good to be permitted to die out as an "iridescent dream" and acting upon that we have caused two thousand extra copies to be printed which are now for sale at five cents each, six copies for twenty-five cents or twenty-five for one dollar. If the full thousand could be distributed judiciously they would do much to refute the numerous falsehoods that have been circulated concerning the life and character of Paine.

The next few days will see the matter contained in that issue put in pamphlet form. This will admit of a better preservation of the articles and they are certainly too good to be soon forgotten or put aside. The cost of the pamphlet will be ten cents or twelve for one dollar and orders will be received at once for any number. We shall print two thousand copies before distributing the type, but we would like to make the number ten thousand instead of two provided we could dispose of them.

We would be pleased to book orders now for the extra copies of the Paine number as well as for the pamphlet.

What hope can the human race enjoy, feel or experience from the nightmare visions and stercoraceous dreams of the itinerant evangelist? At best they can but rummage among unmanicured cuts and an-ben-kings of Israel, and they call this "scriptural evidence." Must the mother give evidence of her relationship to her infant child, and did god actually exist could he not furnish evidence enough without delegating that duty to a pack of hungry coyotes who forever stand with an open, itching palm, and insisting that it is better to give than to receive?

He is a wise man who makes it his duty to find the East in another's character and will praise him for the good he has done.





# REVOLT

## URGED BY BEVERIDGE

Indiana Senator Urges That Christendom Rise Against the Clemenceau Regime in France and Declare it a Common Enemy.

## STRIKES AT MAN'S GREATEST NEED.

According to published accounts, Senator Beveridge, of Indiana, has given utterance to a remarkably strange and anti-American doctrine as follows: "With the purely governmental controversy between any nation and its citizens or subjects we Americans as a nation must have nothing to do. In such questions we Americans can individuals may have our personal opinion, but not an official opinion. But when any government on earth grounds its policy in an attack on religion itself, then it is time for all men who believe in the Gospel of Jesus Christ to speak out in protest. For such an attack is the beginning of a movement against all religion and its end is to dethrone the Savior of the world as the sovereign of the spiritual and moral empire of mankind."

## Becomes a World Question.

"When a powerful public man in any land uses such language as this: 'All of us together—first by our forefathers, now by ourselves—have been attached to the work of Christ in religion.' We have snatched the human conscience from belief, in a future life? \* \* \* Do you think the work is at an end? No; it is but beginning; when a conspiratorial political leader declares that it is time to get rid of the Christendom? We have hunted Jesus Christ out of the army, the navy, the schools, the hospitals, insane and orphan asylums and law courts, and now we must hunt him out of the state altogether; when such words are not the expression of individual animosity, but the formal announcement of an anti-religious, political and social movement—then all believers in God, in Christ and in immortality must promptly take their stand for their faith and for the maintenance of Christianity means to the upliftment of the world and the salvation of the race."

"When the issue is thus broadly clearly drawn it ceases to be a Catholic question, and becomes a question of the preservation of religion itself. It affects all Christian churches equally—the Methodist as much as the Catholic, the Presbyterian as much as the Baptist, the Episcopalian as much as the other. It affects, in a word, the ongoing of the conquering march of the ideals of our Lord."

## Atheism or Christianity?

"At its root the question is this: Shall the civilized world be atheist or Christian? Upon that issue I do not hesitate to take my stand. The vision of Daniel of the stone cut by hands unseen from the mountainside, rolling on till it fills the earth with its glory, must come true, will come true. The Master's reign must spread, and will, until all mankind acknowledge his blessed way. Whoever battles in that cause, whether he be a Protestant or Catholic, is a soldier of Heaven, fighting in a sacred cause."

"I wonder if men who talk so boldly of extermination of religion understand what would happen if that faith were destroyed. How long do you suppose the republic would last if all the churches were turned into factories and all the preachers and priests—ministers of the gospel—ceased forever their holy vocation? How long would society itself endure?"

"Morals are the influence that make us men instead of beasts and make us the principle of life which vitalizes morals. What this country needs and what the world needs is not less, but more, religion—not less, but more, faith in a real, tangible Supreme Ruler, to whom each one of us is accountable for our most secret thoughts; not less, but more, belief that after death we live again, and that but by striving to live as better the Son of Man we shall live better here and live gloriously hereafter."

**He Preaches Resistance.** "Freedom of faith, freedom of opinion, inviolable right to believe what we will and serve God on our conscience commands us, absolute liberty to all of our brothers to do the same thing—this is what free institutions mean. Men have rebelled against the intolerance of dogma and should no less resist intolerance of politics. Men have resisted intolerance of the church, both Protestant and Catholic; men should no less resist the intolerance of the state, whether republic or monarchy. The Christian religion asks nothing more than fair play and an equal chance. Who would deny it that? Indeed, it does not ask that much; it is prepared to suffer and be persecuted, for the followers of the Crucified One have assurance

more than earthly knowledge that in the end the dem to which all earthly power will bow. The nation and the church, separate and independent, each should be supreme in its domain."

# GOOD

## POINT FOR RELIGION

Coal Dealer Makes Good After Cheating, but Honestly Never Wants an Orthodox Believer.

## UNUSUAL DOINGS ON WESTERN COAST

The following is taken from the Los Angeles Daily Times. We reserve comment for the editorial columns: "Many people of the southwest and especially parts of the city were exceedingly surprised yesterday when a boy drove up to their homes and delivered ten pounds of coal—in some cases a multiple of ten pounds."

V. J. Jacques is a member of the Nazarene Church, and is the proprietor of a feed and fuel store at Seventh and Olive streets, with branches at Thirty-second and Hoover streets and at Main and Adams streets. Mr. Jacques is a conscientious man and prides himself upon being a good church member. In fact, for many years he was known among his large circle of friends as "Christian Jacques." This was because being a conscientious man, he took a peep in at all denominations and attended at all of the churches and chapels in the city before he identified himself with Dr. Bresser's church.

Incidentally, Mr. Jacques supplied the majority of his brother church members with fuel. Never has Bro. Jones or Bro. Smith or Bro. Brown questioned the weight of coal delivered in gummy sacks by Bro. Jacques. They would have felt mean even at the thought of weighing such a sack. During the recent cold spell, when fuel was scarce and prices of coal went higher, Brother Jacques stuck to his old price or only to put up just a tiny bit, to his old customers.

## Weights on Conscience.

"What a conscientious man Brother Jacques is!" remarked his pleased customers. In charge of the Adams and Main streets branch is Brother Shea. Recently at a prayer meeting in the Mateo-street chapel a number of visitors got religion. They arose before the congregation and confessed their sins to a chorus of "amen's" and "hal-lujahs."

Among those who confessed was a clerk in the branch office of Bro. Jacques' feed and fuel store at Adams and Main streets. Curiously his catalogue of sins did not create much impression, they were apparently only peccadilloes. But pretty soon he began to confess the sins of his employer and the "amen's" came thick and fast.

He confessed that Brother Jacques gave short weight. There was a gasp. He confessed that in every sack of coal supposed to weigh 100 pounds there was, in truth, only 90 pounds. "Amen."

After the prayer meeting the deacons held an informal meeting to discuss the situation. It was hoped that Brother Jacques was not becoming a backslider.

A committee of one was appointed to break the news to Bro. Jacques and ask him to "make good."

That is why so many housewives were surprised yesterday to receive a lot of free coal—ten pounds for every sack of short-weight coal she had ordered.

Rev. Paul Bresser was seen at the church after prayer meeting yesterday and asked about the transaction. He said he had heard nothing official about it, but only something said half in jest about the short weight in the coal sacks of Brother Jacques.

"I think everybody was glad to get even ninety pounds of coal at a time," said Mr. Bresser with a twinkle in his eye. "I know some people who would have been glad to get fifty. I have not heard any complaint made about Bro. Jacques."

Mr. Jacques did not deny the story yesterday, and acknowledged that he was returning to his customers the extra ten pounds of coal they were entitled to.

Citizens of Los Angeles and citizens in general could well wish that there were more coal dealers like Brother Jacques.

But in some cases their "conscience" would bankrupt them.

The late Shah of Persia had his bed chamber overlaid with costly jewels, paintings and bric-a-brac, but it is said that his main delight was a cheap print of a grotesque picture used in advertising a certain brand of English soap.

# CEMS

## FROM BEST AUTHORS

Specialty Selected Quotations of Liberal Thought From Some of the Greatest Literary Lights in Modern Times.

## COMPILATION OF STRONG AND ABLE ARGUMENT.

(By W. COOPER)

All that we know of him (Christ) and of his original teachings, is taken from the chief documents of the New Testament—the four gospels, and the Pauline epistles. As to the four canonical gospels, we now know that they were selected from a host of contradictory and forged manuscripts of the first three centuries, by the three hundred and eighteen bishops who assembled at the council of Nicea in 325. The entire list of gospels numbered forty; the canonical list contains four. As to the containing an equally able and able bishops could not agree about the choice they determined to have the selection to a miracle. They put all the books (according to the synodicon of Pappus) together under one cloth, and the Holy Spirit descended upon the books and the genuine inspired books might be miraculously placed on the table of the Lord. And that, says tradition, really occurred. The three synoptic gospels (Mark, Matthew and Luke)—all written after them, not by them, at the beginning of the second century and the very different fourth gospel, leaped on the table, and were therefor recognized as the inspired foundations of Christian doctrine. From Haeckel's Riddle of the Universe.

Should the conception of religion, which represents God as eternal and infinite, be preferable when carried to their logical ends, to the theories of science? Does the rabid fanaticism of priests, which invented the eternity of hellfire, surpass scientific research in boldness of thought? What may be said of the end of the world, it is all as vague as the legend of the beginning, which the infantile mind of nations invented. The earth and the universe are eternal, since eternity is an essential property of nature. But man is not unchangeable and because it appears in varied forms, man's unperishable intellect, while yet unilluminated by scientific research, holds it to be finite and destructible. Summeiser.

It is enough for us ourselves to know that, though there is a Supreme Power, there is no Supreme Being. There is an invisible principle, but not a personal God, to whom it would be not so much blasphemous as impious to impute the form, the sentiments, the passions of man. All revelation is necessarily a mere fiction. That which men call chance is only the effect of an unknown cause. Even of chances, there is a law. There is no such thing as Providence, for nature proceeds under irresistible laws, and in this respect the universe is only a vast automatic engine. The vital force which pervades the world is what the philosophers call the modifications throughout which all beings are running take place in an irresistible way, and hence it may be said that the progress of the world is under destiny, like a seed, it can evolve only in a predetermined mode. Prof. Draper in Conflict of Science with Religion.

Prof. Fiske alluding to doubtful misrepresentation of the bible, says: "If the various books of the Bible had been able to withstand every test of scientific and literary criticism, that could be brought to bear upon them, and come out unscathed in every statement, such a phenomenon would at least have been very remarkable, but in politics of fact, the outcome of Bible criticism has been very different to this. A century of intense study, and searching controversy, has superabundantly proved that the Bible not only contains such conflicts with modern knowledge, and with modern morality, but that the various parts of it, hopelessly contradict each other in matters of fact, and sometimes present irreconcilable divergence, in matters of doctrine while minor errors of historical or philological interpretation abound in it throughout."

In view of such a conclusion, there would seem to be no need for any hypothesis of special divine action, in the composition of the Bible. On the contrary, the belief in the peculiar inspiration of this collection of books, should probably be regarded as one of the insubstantialities with which Christianity has been loaded by the old heathen way of looking at things.—From Essays by Prof. J. Fisher.

Religion is handed down from father

to children, as the property of the family with the burdens. Very few people in the world would have a God if care had not been taken to give them one. Each one receives from his parents and his instructors the faith which they themselves have received from their's; only according to his own temperament, each one arranges, modifies, and points Him agreeably to his taste.—From Superstition in All Ages by Jean Meiller, R. C. Priest.

# WHY ARE WORLD MOVERS

Known As Free-thinkers?—God's Ways Are Not Our Ways and Man Can Not Confront the Bible Ways and Ideas.

## PUT STICKS OF RIDICULE BETWEEN THE SPOKES.

(BY H. T. AHERNS)

Your hair are counted on your heads and not a sparrow fall to the earth with out God Almighty will it! This means that God watches and wills every detail of our life. For this reason we should not grudge to be called what we generally call infidels, when we should undertake us. If you and your family should take sick and even though a member of your family should die, do not find fault nor complain, surely the God who has counted the sparrows, the roofs and the hairs on your head has willed this and therefore we must bear the burden with fortitude as God has sent it. If misfortune of a material nature should overtake us, we must take it with grace, for God the Father and provider of for us all is the author and therefore we should not complain, of what we are apt to call burdens. Remember always—God destined that some men should be rich and that others should be poor, that some men should rule, while others should obey, that some shall be strong, while others are destined to be weak, etc.

This is a part of a sermon which I heard preached by the Rev. Bittner of the First Baptist Church of the Washington and Oregon district. The foregoing is a complete answer to the question "why are world movers Free-thinkers?" for a Free-thinker who moves on his own legs and shoulders. The progress of the nations has passed this black coated man of God without awakening him from his clerical slumber. He passed by the wonders of the scientists and the achievements of the artisans and he did not see them because his eyes were turned skyward.

The words of this holy man teach a non-resistance and resignation which can safely be called fatalism. What state of civilization would we occupy at the present day, if we would believe in a supreme being who juggles with the worlds of the universe (as a Japanese juggler would with a half dozen wooden balls) and at the same time count hairs and sparrows. We allegorically mention a car of progress.

If this Reverend's teachings were believed by all people, we would not have to worry about the car of progress moving on wheels—there would be no one to worry about it and we would be sunk in the slough of ignorance up to our necks. Up to our necks! and to shrouding. "God wills it," "glory hal-luh-ya."

After hearing this man's sermon, how calmly and positively can one say: "Surely there is no God." For if there was a God and that God was a gentle man, he would take this big gun of the evangelical church and give him a good shaking up, and he wouldn't wait until church was out either.

This man of God and his followers who carry cement and it nearly set, were the people whom they look down upon carry a good supply of brains, of these men surely they know anything about natural laws, inventions nor economics or else they would know that they are slandering their God, besides which the treason of Judas Iscariot pales into a thin vapor.

If it wasn't for the efforts of the Free-thinkers to keep the clergy and their followers in check, to what slanders would God have to submit.

In preaching this hair and sparrow counting office of God, they make him the same old investigator of all the crimes of the past and the present, which were committed against humanity by ignorance and tyranny.

This hair and sparrow counting belief has acted as a brake, and hindrance on the progress of humanity. It has been the miredole in which the car of progress has often been stuck, and at times almost submerged. While the Free-thinker has his shoulder to the wheel, the clergy and their followers are making the progress of humanity between the spokes and pelted with the rocks of ostracism.

who were trying to put it on a smooth road. At the same time proclaiming that the reformer is meddling with the works of God and then calling the vengeance of their God upon the man who would change an antiquated and worn rulo into a passable road.

After the car of progress has reached the goal, and after the common run of humanity has forgotten the opposition of the clergy—they will step forth and proclaim to the world: "We do this, we are the power which keeps humanity from sinking into barbarism, what would the world be without Christian influences?"

"The God who counts hair and sparrows wills it!" cried the clergy when countless thousands of human beings were sacrificed in the attempt to wrench the holy land from the domination of the infidel Turk. God established the present institutions and he who will try and change them, is meddling with the works of God and is trying to frustrate his will. "Thur the church as it set aside the fires of the Inquisition, thereby destroying the flower of humanity, and at the same time confiscating the property of the poor victims for the benefit of the church."

Old bones is stalling the country, humanity goes down before his scythe like so much hay. The epidemic is in the air. The clergy, with packed grip at their side ready to retreat in case the epidemic advances, bend their knees in prayer, trying to get fatality to strike their God into averting this specter. The black man of the Congo forest would, under like circumstances, also prostrate himself before his sublime Jumbo Jumbo, telling him how powerful he is and how weak humanity is, thinking fairly that he do a great deal in pleading with his deity.

The scientist does not believe in a hair and sparrow census taking God; he relies on disinfected where the clergy relies on prayer. The clergy looks up to the sky, but science looks through the microscope and fights the enemy scientifically. The clergy admits they are weak and put their hopes of rescue in a supreme being and he relies on the ideas of the barbarians. The scientist relies on his own strength and knowledge as a rescuer from the dreaded calamity.

Knowledge is the conqueror; the epidemic is wiped out. But as soon as the field is cleared the clergy returns and tells his gullible followers: "The God who counts hair and sparrows has answered our prayers, praised be the Lord!"

The declaration of independence, when read today, is cheered and it will continue to be cheered by every man who has a love for human liberty. The clergy then as now stood aghast, crying "God decreed that some should rule while others should obey; besides kinship is a divine institution." The pens of infidels wrote and put forth the great open making document, which to an intelligent people means liberty. When the student of economics ponders out the history and the followers of the great hardships and the terrible degradation humanity is suffering on account of a false economic system; the latter replies: "We are aware that the system is unjust and that capital is making slaves of the worker, but God is still managing this old world, and we have no right to meddle with his will and works. "Do you know the story of the fratricide slavery as recorded in the holy book? Didn't God liberate them? But he shielded his own time, but when the time for liberation came, the Lord worked wonders. We are aware the system is unjust, but God has given it and God will deliver us from it, as he delivered Israel from the servitude of the Egyptians."

When the social reformer asks the clergy and his satellites to investigate

he remedy the reformer has formulated for the ill of our present system, he will hear the reply: The rank and file of the socialist party is made up of Free-thinkers and we could never think of joining a party of that kind.

The church does not profit by past mistakes. It does not study history, or else it would know that our present progress was inaugurated by men who were barred and burned; banished and tortured by the very class of men whose followers today claim it as the victory of the church and Christian influences.

But while the Christian is on his knees praying for deliverance from the evils of the present system, the Free-thinker has the printing press whirling and his typewriter is playing the hymn of human freedom.

At a not distant day a new declaration of independence will be read to suffering and enslaved humanity; it will be read in outdoor meetings, and the pupil will not even catch its echo. When the church realizes the greatness of the step and the making of a new humanity; the clergy, the blind state of the dark caves of ignorance, will tell those who so adhere to a senseless theology: "We were the factors! Christian teachings and influence brought it about."

The world is moving, knowledge is the Archimedean lever which does the work and the Free-thinker is the man who handles it. The hair and sparrow counting story is the brake on the car of progress, but in spite of this we are making headway on the road of progress.

Not on account of the church, but in spite of it.

# LINCOLN

(Continued From Page One.)

would be greatest among them must become the servant of all. The reflection of Lincoln struck its roots deep in his ideal of service. That ideal of service is the masterkey that opens the inner sanctuary of his life.

He discerned a great plan of God unfolding. He realized that as one who saw he had a great part to play. That commission he accepted. And in becoming the servant of all, he lost himself, sacrificed himself, but only in the deeper sense of realizing himself. If he was a fatalist as some say, it was because of his strong sense of an overwhelming providence, whose instrument he was. Give a man his intellectual discernment and his poetic sympathy, and give that man a great absorbing ideal of service, such as Lincoln cherished, and the fruitage of righteousness is certain. Witness the "unconscious" and "conscious" characterized him with all of his indomitable resolution; the tenderness and patience which blended with the workings of an intellect remorselessly logical.

This was real religion, and like all genuine religion, had its origin in life. Religion always arises out of motives edged deep into our hearts. It can come no other way. Belief or non-belief of itself will never make a man either religious or irreligious. Religion is something as intimately connected with a man as the perfume of a flower or the tide of life in living oak. In fact, it is life itself, and its truth is righteousness.

In proof of this, let the life of the greatest American stand as a sublime object lesson.

## DEBATE IN PAMPHLET FORM.

Just out, debate on the Bible and Evolution between A. A. Snow and U. G. Wilkerson, 100 pages, 64,000 words. Price 15 cents. Arkansas Traveler, New Hope, Ark.

# ORGANIZATION AT LASI

WANTED—All readers of the Blue Grass Blade, who know God is a myth and death the end of life, to fill out the following blank and forward it to the International Organizer, W. H. Kerr, Great Bend, Kansas, and get a nice certificate, suitable for framing, of graduation in the knowledge of God and life membership in the Church of Humanity.

## APPLICATION FOR MEMBERSHIP

In the Church of Humanity.

W. H. KERR, Great Bend, Kans.  
Believing God to be a fabulous being, I enclose one dollar for Life Membership in the Church of Humanity.

Name ..... Age .....

Postoffice ..... Co. or S. L. ....

State .....

Sex ..... Occupation .....

Nationality ..... Language .....

Previous Church .....

When 1,000 members are enrolled a national delegate convention will be called to formally organize and incorporate the church.